

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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CONTENTS.

Notes by the Way	313	German Psychical Journals	320
A Sensational Report	314	Psychic Photography in Portugal	320
Psychic Prediction and the Law	314	Spiritualism in the 'Referee'	321
Mediumship of Madame Montague	316	A Dream, a Death, and a Vision	322
Mr. Waite's 'Life of Saint Martin'	316	'From Poverty to Power'	322
'The Reality of Idealism'	317	Reincarnation	323
Dissolving Views	318	Psychic Photography	323
Old-Time Experiences	319	Society Work	324

NOTES BY THE WAY.

The argument in favour of Immortality, based upon human consciousness and the universality of it, is perhaps not quite as convincing as it once was, but it is still strong, especially if stated strongly and from a fervid belief in the authenticity of the intimations of Nature. Theodore Parker used to do this well, and some of his presentations of the argument still remain the best we have. The following is short but fairly representative of his thought and manner:—

Immortality is a fact of man's nature, so it is a part of the universe—just as the sun is a fact in the heavens and a part of the universe. Both are writings from God's hand, each therefore a revelation from Him, and of Him—only not miraculous, but natural, regular, normal.

As a man attains consciousness of himself, he attains consciousness of his immortality. At first he asks proof no more of his eternal existence than of his present life; instinctively, he believes both. Nay, he does not separate the two: this life is one link in that golden and electric chain of immortality; the next life, another and more bright, but in the same chain. Immortality is what philosophers call an ontological fact: it belongs essentially to the being of man, just as the eye is a physiological fact and belongs to the body of man. To my mind this is the great proof of immortality—the fact that it is written in human nature; written there so plain that the rudest nations have not failed to find it, to know it, written just as much as form is written on the circle, and extension on matter in general. It comes to our consciousness as naturally as the notions of time and space. We feel it as a desire; we feel it as a fact. What is thus in man is writ there of God, who writes no lies. To suppose that this universal desire has no corresponding gratification is to represent Him not as the Father of all, but as only a deceiver. I feel the longing after immortality—a desire essential to my nature, deep as the foundation of my being: I find the same desire in all men. I feel conscious of immortality; that I am not to die—no, never to die, though often to change. I cannot believe this desire and consciousness are felt only to mislead, to beguile, to deceive me.

Perhaps the chief value of this argument resides in the fact that it is strong just in proportion as we confide in the constancies of Nature: and so the interesting result comes out that the more naturalistic we are the more we shall be compelled to believe in persistent life. 'Nature is our only teacher,' cry our modern Sadducees. Good! but

Nature never did betray
The heart that loved her.

Her testimony is distinct and imperative, and her promise too.

Mr. Henry Wood has added to his lengthening list of works another volume, on 'The Symphony of Life' (Boston: Lee and Shepard). It contains twenty-three papers on mental and spiritual subjects, such as these: 'From the

Pre-Adamic to the Human,' 'The Human Body as a Temple,' 'The King's Touch,' 'What is the meaning of Evil?' 'Thinking as a Fine Art,' 'Selfishness and Nervousness,' 'What is Disease?' 'The Cosmic Consciousness.' The very titles of these subjects start trains of thought, and Mr. Wood's value is perhaps better found in suggestion than in actual exposition.

No. 1 of what, we fancy, will be a series of 'Testaments,' by John Davidson, has just been published by Mr. Grant Richards. It is entitled 'The Testament of a Vivisector.' As may be supposed, it is not pleasant to read; and, moreover, we must confess that it is far too shorn or too involved in style for our liking: but we gather that the vivisector is not a person beloved of wife and daughters. The conclusion starts a queer and uncomfortable notion,—that every movement gives Matter pain, that the sun is wretched in its flames, that the cooling earth—well, suppose we give the concluding lines:—

And I believe that they who delve the soil,
Who reap the grain, who dig and smelt the ore,
The girl who plucks a rose, the sweetest voice
That thrills the air with sound, give Matter pain:
Think you the sun is happy in his flames,
Or that the cooling earth no anguish feels,
Nor quails from her contraction? Rather say,
The systems, constellations, galaxies
That strew the ethereal waste are whirling there
In agony unutterable. Pain?
It may be Matter in itself is pain.
Sweetened in sexual love that so mankind,
The medium of Matter's consciousness,
May never cease to know—the stolid bent
Of Matter, the infinite variety
Of the Universe, being evermore
Self-knowledge.

Mr. Sheldon is turning his attention to the American theatre. We want someone to lay hold of it in London. No one who knows what is going on will deny that the need is urgent, that the critic will require to be resolute, and that the broom will have to be big. Little by little, the old comparatively pure pantomime, drama, or comedy has faded out, and the slush of the music hall, the American comic opera, and the problem play has flowed in. There are conspicuous exceptions, but half the theatres in London present plots that are either inanely silly or palpably indecent. One need not attend to know it: it is quite sufficient to read what the newspapers say about them, in describing their first nights, and, as a rule, without a word of reproof. Mr. Sheldon says:—

Humour that is sweet and wholesome is as much a part of life as tragedy; and if it is true, as most theatres confess, that the majority of theatre-goers, especially among the young people, go to the play to be entertained and amused, then it would be true in a Christian theatre that plays written for the purpose of making people laugh, in sending them away with sweet and wholesome images of what they had seen and heard among things that were funny, would be a distinctively Christian thing to do for large numbers of people who often grow very tired and weary in the great struggle for existence in the great cities, and need the rest and refreshment that comes from wholesome fun.

I cannot answer exhaustively my own question, Is a Christian theatre possible? At the same time I do not see anything impossible in men and women being trained in the future, some time, to exercise their histrionic gifts for the purpose of making life sweeter, happier, stronger, and distinctly Christian. At present I am one of a good many ministers who cannot, with safety to their own people and their influence over them, attend the theatre at all . . . I do not see any prospect of a change for the better until we have established a school for Christian acting, or even founded a theatre, which shall be as distinctively Christian in its purpose, in its financial management, and in its entire life, as the most Christian home or church that we now possess. That this is within the reach of possibility I believe, because I believe in the elevating power of Christianity over all things that belong to humanity. The histrionic passion is a part of life. If it can be ministered to through a Christian channel, there is no telling what wonderful impulses might be set in motion, or what influences upon conduct and character might be permanently established.

We hope that many of our friends will be glad to welcome, in neat and serviceable pamphlet form, Mr. Kenworthy's Spiritualist Alliance Address on 'My Psychic Experiences.' As a personal revelation it has singular charm: as an exposition of certain phases of spiritual experience it is enlightening. These confidences are specially valuable.

If the Spiritualist is right, it seems to easily follow that all things work together for good: or, at all events, it is impossible to finally accept anything as evil and only evil. Why? Simply because all solutions are behind the scenes. The external settles nothing, proves nothing. 'The things which are seen are temporal: the things which are not seen are eternal':—

If we could push ajar the gates of life
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart,—
God's plans, like lilies, pure and white, unfold;
We must not tear the close-shut leaves apart:
Time will reveal the chalices of gold.

And if, through patient toil, we reach the land
Where tired feet, with sandals loose, may rest,
Where we shall clearly know and understand,
I think that we shall say that 'God knew best.'

A SENSATIONAL REPORT.

The following sensational announcement recently appeared in the 'Philosophical Journal,' published in San Francisco, California:—

'Dr. Tuckey, a prominent member of the medical profession of London, England, has just caused a sensation by announcing that he and another well-known physician have succeeded in communicating with the spirit world through a trance medium. For several months Dr. Tuckey and his professional associates have experimented in the realm of spiritual phenomena. After many tests they announce that they have established a species of wireless telegraphy between the two worlds—the material and the spiritual. They will later lay the whole matter before the Society for Psychical Research, when it will be published in the society's reports.'

All this would have been intensely interesting had it been true; but it is not. The name of Dr. C. Lloyd Tuckey is well known to our readers as that of the author of a valuable work on hypnotism, entitled 'Psycho-Therapeutics,' and anything published on his authority, however startling, would at least merit attention. But in reply to an inquiry which we addressed to him the Doctor has assured us that the report which we have quoted above is 'utterly unfounded.' It is evidently, he says, an abstract from a flaring column which recently appeared in the 'New York Herald,' and which was contradicted in that journal by Dr. Hodgson, who wrote that 'Dr. Tuckey is a member of the Council of the Society for Psychical Research, and in sympathy with the work conducted by the Society, but he has not been taking any active part in the investigation of trance mediumship—nor have his "professional associates."'

PSYCHIC PREDICTION AND THE LAW.

NOTES OF AN ADDRESS BY MR. FREDERIC THURSTAN, M.A.,
TO THE HOMOLOGICAL ASSOCIATION, ESSEX HALL,
STRAND, JUNE 20TH, DR. ABRAHAM WALLACE, M.D.,
IN THE CHAIR.

Psychic prediction—that most divine faculty of the human soul, so beautiful, so delicate, so fragile, yet so thoughtful and careful for the happiness of humanity that advanced and cultured races of the past have worshipped and enshrined its possessors—is now in this country in great danger. Andromeda is chained at the foot of a rugged precipice on the wild coast of a barbarous land, alone, far from kith and kin and from those who know her for a royal princess, with the wild surges of an angry ocean dashing up against her; and the sea-dragon is already emerging therefrom to devour her, to show contempt for her mother's affirmation that she is divine. I want you to join the spirit of the new age that is coming to her rescue.

The dragon is the law as at present administered, I will not say constituted, in this land. For as a matter of fact the law of this country does not admit even of the existence of such a faculty in human nature; therefore it has no specific enactments about it; but the administrators of the law keep coming in contact with it, and the attitude they have adopted generally is, that if any person pretends to the possession of that which the law does not admit to exist, he must be a fraud, a charlatan, a vagabond and rogue; and if the possessors of the gift have furthermore the audacity to say it is divine, they deserve to be devoured—to be deprived of social existence. That is the fate to which the course of legal events during the past year seems to point.

For a long time the doom of this gift hung in the balance, while the question was left simply for the judgment of local magistrates to decide. Naturally the case comes chiefly before the law in the question of public fortune-telling. An old law, specifically but loosely, condemns fortune-telling. Some few magistrates have decided that it is not fortune-telling in the abstract that is condemned, but only the fortune-telling by unqualified professors; others again, decided that the old law only meant to prohibit the fortune-telling to ignorant persons, like uneducated servant maids, who are easily led astray, but allows it as a luxurious amusement for the foolish rich. But in the last twelve months two circumstances have happened which show, first, that the magisterial law is prepared to condemn fortune-telling as a practice entirely, and secondly, that the higher law of appeal is prepared to back up that decision.

I am referring in the first instance to that well-known case of a lady professional psychic who practised the gift of fortune-telling in Bond-street, not by any book lore, but by visions and instincts rushing into her conscious from her sub-conscious or sympathetic mind. This practice the police and the magistrates have decided to be pure roguery and to be repressed. In the second instance I am referring to a decision of the High Court against an appeal of a fortune-teller who had tried to protect herself by requiring clients to sign a declaration that they believed in her gifts and were not imposed upon. This decision means a determination of the higher legal administrators that fortune-telling in itself is a sin against society. It is just as if a thief had tried to protect himself, when arrested for picking a pocket in a public thoroughfare, by showing a document in proof that a scientific inquirer had asked him to do it in order to see his method.

Now if the practice of public fortune-telling is to be condemned in this way by the law of Great Britain, let us consider first how far the law has right on its side. I think it has a great deal to be said on its side. I, for one, am not an advocate of indiscriminate and unauthorised public fortune-telling. Its evils are manifest. Not only, in particular, does it open the door to unscrupulous advisers who have no hesitation in making people discontented with their lot, and in separating souls who are drifting apart and might, if left alone, drift together again, but in general it deteriorates the moral fibre, the individual stamina, of the general public to have a ready means of casting the responsibility

of deciding on a course of action on the psychic faculties of another, instead of on the psychic gifts of their own inner nature, which therefore remains atrophied and dwarfed for want of exercise.

It was for this reason that the wisdom that is guiding the development of the races of this planet allowed the abolition of the ancient shrines of psychic prediction. But in stamping out the abuse of this faculty one must be careful not to exterminate the faculty itself—and that is the danger into which the Western races are running now. It would be all very well to prohibit public fortune-telling entirely if all persons of the community recognised the possibility of cultivating the gift in themselves. But do they? How very few of the general public are there who believe at all in the possibility of a human soul being impressed with pictures and warnings of the pathway in front, given as guidance by intelligences watching us from a higher stratum of attainment, voices of higher Alpine climbers shouted down to the plodders of their party below; and how fewer still believe in the possibility of these pictures and feelings being sensed by their own faculties if they were only ready to use the events of life requiring decision of character as means for developing the inner eye and ear, watching and listening to the guide within.

If this is the case, public demonstration of the faculty is wanted for the race in order to show the ignorant public that the gift exists in others and in themselves, and that it is a gift which makes the possessor more divine; and it is on this ground that I ask you to join in some scheme which will shield public predictive psychics from doing harm with their gifts and hedge them around in such a way that they shall only do good, and that their successes shall not be hidden but blazoned out for the education of the ignorant of our brothers.

I am sure there must be a large class, like myself, who go to public professors of prophecy, or fortune-tellers, not because we are interested to know the sweet things a fair lady thinks of us, or the evil a dark gentleman is plotting against us; not to inhale incense to our vanity or imbibe tonics to our despondency or vacillation of mind,—but because the record of one single definite case of prediction that we can give out to the world to prove to others the existence of the faculty in the human soul is one of vitalising importance to the decaying life of society, and its possession, therefore, a source of intense pleasure to impart to others.

Now is an organised scheme for the protection of public psychics, in some form, impossible among persons of such an attitude towards the subject? I am addressing you as friends equally interested in the matter for the purpose of roughly formulating such a scheme, and asking your criticism of it from a practical and from a legal point of view. My scheme is, briefly, to turn all the present consultants of palmists and of clairvoyants, who go to them of their own accord in response to public advertisements of such professionals, into prior members of a society for the protection and investigation of psychic powers, and to turn all approved professional public psychics, at present acting on their own account, into hired and tested subjects for the psychic experiments of the society.

Practically the way in which I should work the scheme would be to make no great alterations in the existing state of arrangements, but simply in the status of the psychic and the inquirer. I should, therefore, let all professionals seeking the society's protection and approval continue their offices and rooms for the reception of inquirers, as at present; with the proviso that these rooms be registered as offices of the society, and that some private secretary or member of the family be registered as a branch secretary of the society. As the only qualification for joining the society as an associate or investigator would be the signing of a document approving the society's objects, and the payment of a subscription, anyone wishing from good motives to consult the psychic could be enrolled without formality at the professional's rooms, as an associate, if not as a member, of the society. The right of experimenting with the society's approved psychics would be open to associates in proportion to the amount of their subscriptions. For example, it might be arranged that for every guinea an associate contributes to the funds he

had coupons, to consult once any first class psychic of the society, or twice any second class one, or four times any third class one.

The way in which these classes of professionalism would be arranged would, I think, present no difficulty. Such psychics as charged a guinea fee would belong to the first class, such as generally charge a half-guinea fee to the second class, and such as charge five shillings to the third. To prevent any psychic being fossilised into any of the under grades by this arrangement, and also to carry out the object of the society in the promulgation of proofs of the faculty, I should require all psychics and branch secretaries to keep a register in their offices, and when any good cases have occurred an account should be entered and signed by the recipient investigator. These accounts should be from time to time submitted to the general working committee, and further inquired into, and if any particular psychic of the lower grades obtained constant testimonials of successes in this way, he should have the offer of promotion. In the same way members and associates would have the right to record conspicuous failures telling against any psychic, and these also should be inquired into by the general committee in the interest of the psychics concerned. Besides associates who are merely inquirers, there might be a grade of members, consisting of persons, not who contribute more subscriptions, but who give more practical service in working on the general committees, which would be established in every large centre of society. The work of these committees would be generally to discover psychic genius, and to protect it on the one side from rudeness and ignorant police and magisterial inquisition and persecution, and on the other hand to protect the inquirer from unqualified pretenders and unscrupulous fortune-tellers and mischief-makers; and this double work of protection would be by a system of registration, and judgment on reported cases. In the hands of these committees would be the right of expulsion of obnoxious psychics and obnoxious investigators from further association with the society, and also in their hands would lie the publication of advertisements of the society's work and psychics.

Finally, as regards the all-important point of the management of funds and expenses, my idea would be to work the society on a scheme of payment of percentages to all paid officials and to all departments of expenses, so that the society itself should incur no liability and members and associates be especially exempted therefrom by a guarantee from such paid officials that the liability was theirs. As regards their special departments, they would take the risks in exchange for good chances of payment if the scheme worked prosperously.

To enter into some particulars for the elucidation of this method, I might say that I should propose that out of every guinea contributed by members and associates a shilling should be taken by the gentleman or lady who would offer to provide rooms for the central offices and for the committee meetings and repository of records; another shilling should be paid over to the person undertaking to do all the general secretarial work and to provide all the stationery for the purpose; while another shilling should be devoted to the cost of postages, the committee's local travelling expenses, and the advertisement charges, the committee controlling which must guarantee not to exceed the funds on hand. Another shilling might be retained for a reserve fund to be drawn on in special cases, such as legal attack; the balance of seventeen shillings out of every guinea to go to the psychics' fund, to be distributed monthly to them in proportion to the number of experiments they had given and the class of grade to which they belong, as shown by the coupons they returned.

If it is thought that a shilling in the pound is not likely to tempt anyone to offer offices or secretarial work, a little consideration of the probabilities of income may not be out of place. It must be remembered that the subscribers to this society, having no formalities of entrance, may be very numerous to begin with, and more so as the society's work is established on good repute. I should calculate that the amounts paid as consultation fees, even at present, to various psychics and palmists all over the country amount to several thousand pounds. For every thousand pounds paid into the society's coffers the landlord or the secretary would get

fifty : consequently his remuneration may run to hundreds. This would be fair, as, on the other hand, he would run the risks of little payment and unsettled income, and would guarantee the society against expenses.

I think I have laid enough of my scheme before you to make you comprehend its general drift and working. Many points of difficulty may occur, but I think with a little consideration they may all be met and arranged as details. But if anyone will help me in the consideration of the elaboration of this rough scheme, or if anyone legally educated will inform me as to how far it would meet the difficulty of cases such as that of Madame Zuleika and of sea-side summer professionals, I shall be glad. At any rate do not let us forget that the crisis is a real one and that the gift of psychic prediction is in imminent danger of being driven into contempt and persecution.

THE MEDIUMSHIP OF MADAME MONTAGUE.

A correspondent sends us the following description of one of Madame Montague's public séances for psychometry. It should be of interest to those who have not yet made the acquaintance of that gifted medium. He writes :—

'Madame Montague's methods exemplify the finer qualities of American mediumship. The delineations given are clear-cut, facile, and (so far as can be ascertained) remarkably accurate, while the meetings throughout have an atmosphere of dignity and refinement calculated to placate the most fastidious inquirer. They are, in short, what Americans themselves would term "high-toned."

'On entering the séance-room each visitor is handed a slip of paper upon which a question may be written. A reasonable time having been allowed for this, the questions are collected in a basket, and subsequently another receptacle is handed round in which may be deposited articles to be "psychometrised."

'A piano solo follows, after which Madame makes her appearance, and opens the proceedings with a benediction. The questions are then taken one by one from the basket by Mr. Montague and read by him to the medium, who replies without hesitation.

'The inquiries made are of every variety, personal and general. And the replies given show at times an acquaintance with the personality of the questioner which could not obviously be arrived at by any ordinary means, for the questions are written, folded, and dropped into the basket in the absence of the medium, and afterwards taken out at random, apart from which doubtless many of the inquirers are strangers to her.

'A reply to a general question is worth quoting from. The inquirer asked : "How can we practise and increase our will power?" To which the medium answered :—

"By control of self, by controlling our own temperament and disposition, by holding impulse under the sway of reason. We can never control anything outside until we control at the centre. We can never have power over anybody until we have control over ourselves. There is where the will-power must be exercised, not by attempting to enslave others, but by holding in subjection one's self."

'Next came the psychometry, which was mainly given from articles of jewellery, watches, seals, bangles and the like. The past, present, and future conditions of the owners of these were delineated with (so far as could be ascertained) a remarkable degree of accuracy, certainly so in the case of the present writer, for although the predictions regarding the future have yet to be justified by events, it is a noteworthy circumstance that they coincided exactly with delineations obtained elsewhere.

'In the course of the proceedings much that was generally valuable was uttered, as, for instance, minute directions for healthy breathing, so as to secure the fullest lung expansion ; also hints on healing, in the course of which the following utterance, worthy to rank as an aphorism, was made : "Every healer should be a teacher, for unless you teach people to remain healed they will sicken again."

'As in Madame's addresses, so in her deliverances as seer and psychometrist, are observed the same fluency and felicity of speech, to which a charming piquancy is lent by her French accent.

'In a brief conversation after the séance Madame Montague explained that she is never "under control" in the ordinary sense when giving séances or delivering orations ; her state of consciousness at such times being akin to what Mr. A. J. Davis terms the "superior condition," albeit she claims to be guided by superior intelligences. Doubtless the term "inspiration" sufficiently describes the mode of the influence.

'Regarded from any point of view, however, the mediumship is of a high and, unhappily, too rare order.'

MR. WAITE'S 'LIFE OF SAINT MARTIN.'

REVIEW OF A REVIEW.

In the June number of the 'Theosophical Review' there is an article by Mr. G. R. S. Mead—a review of Mr. Waite's 'Life of St. Martin,' lately reviewed in your pages.

I should like to point out a grave oversight which requires correction. Mr. Mead says : 'With the exception of Penny's translation of "The Theosophic Correspondence" there is nothing of Saint Martin's in English.' Mr. Mead either did not know of, or forgot to mention, the important companion volume, 'Man and his Ministry.' Reviewers should be exceedingly careful when they summarise matters. Mr. Mead, however, has only very lately entered into the study of Western mysticism, and is therefore probably imperfectly acquainted with comparatively modern mystic writers—I mean in contradiction to exclusively ancient ones.

I cannot agree with Mr. Mead's view that St. Martin could ever have been 'rescued from the mists of a theurgic obscurantism.' This is mere phrasing, meaning nothing. And here I wish to correct the spelling and prevent the slightest misapprehension in the name : 'de St. Martin' is, however, too lengthy ; but 'St.' does not mean a Saint in full. I have heard it so mis-represented and I am glad, therefore, to make the correction, as it applies also as corrective to my own contribution to your columns of June 8th.

The real fact about 'the mists,'—whatever Mr. Mead may mean by such a word, as 'mists' never can apply to mysticism proper,—is this. St. Martin was never a fully initiated disciple of Pasqualez. Pasqualez was an initiated man, and 'physical methods' is therefore an entirely improper expression in such a case. St. Martin was unsuited for the special initiation required by his master, and fitted for another one, but it is an unwise and hasty assertion on the part of Mr. Mead to speak of 'the transient and questionable processes that may in early life have occupied St. Martin's attention under the powerful influence of Martinez de Pasqualez.' This passage gives an erroneous impression to persons who, unacquainted with the facts, read the review of Mr. Mead, as it necessarily puts the conduct of Pasqualez in a light which does not stand *in fact*.

St. Martin certainly does speak with a certain degree of disapprobation of what Mr. Mead calls the physical methods, but there should not be any misunderstanding about this. St. Martin is in such case only referring to matters belonging to the outer circle of Pasqualez' students. Doubtless a large number of people then and now, were and are, so dazzled by the 'wonders' revealed in Kabalistic studies, astral projection, divination, and a vast number of magical wonders, that they entirely forget that such matters are *not* of real spiritual, *i.e.*, permanent importance, referring as they do but to extended vision and extended knowledge of this planet *only*.

Real Initiates never stop at such threshold. St. Martin knew well enough it was but the threshold, and he was never deluded, as was the case occasionally with Brothers of the 'Northern School' (see 'The Correspondence'), by what he called rightly 'the spiritual sensible.' Nevertheless he admitted that his master, Pasqualez, held the *active key*, and *that he did not* ; which plainly proves that he had either refused, or been refused, the final Initiation.

This I do not say in any way to lower St. Martin's position, for he himself never aspires to be otherwise than a Christian philosopher. He also bowed his head before 'Boehme' as being more than philosopher, *i.e.*, an Initiated Seer. But there was neither 'mist' nor 'obscurantism' nor any such confusion of thought in St. Martin's admirable nature ; neither could have been. Nothing, to my mind, is so vexatious as this modern and trifling way of describing mystic writers and their works. The 'mists and obscurantism' lie entirely with the commentators. St. Martin's own letters to Kirchberger are most important, but referable often to higher planes than was conceived by his correspondent. Kirchberger intuitively hits many nails on their heads ; but as St. Martin was not the Initiate that Kirchberger imagined, he (St. Martin) *could not* reply, neither would if he could, in the clear manner desired ; for

he could not have fully explained to a non-Initiate. Words are invalid without the requisite Initiation, which he (St. Martin) never had, therefore could not bestow. St. Martin, perhaps, (here I theorise) saw (what is, however, a fact) that Kirchberger, like many others, was not a man, however good and noble, who could bear supreme Initiation, and so it is no use directing his attention to a school of occultism, which would bring, in case the efficient master Pasqualez were (as was supposed) dead, nothing but suffering, and also utterly unfit him for his excellent public life and service. St. Martin urged his own methods of the pursuit of philosophy and Theosophy as expounded by J. Boehme, as the only one fitted for men still engaged in active life; for he saw truly that the *practice* of mystic knowledge runs directly counter to any happiness in this world, *i.e.*, happiness as generally understood to mean prosperity and comfort; for the reason that the practice in relation to theory is widely different and it necessarily entails a course of life and conduct which Kirchberger's domestic circumstances did not fit him to follow. And probably such was the case also with St. Martin. I do not assert that one method is higher than the other, but it is certain that though there is an intimate *rapprochement*, there is a distinct difference. We are told that but one man in ten thousand (or is it a million?) is fitted to be an alchemist and attain to the *magnum opus*; but many thousands can attain to the theory and *enter into the life* through the efficacious channel of interior growth and illumination, and St. Martin was at great pains to point out that, though the channel of Initiation was open to but few, the equally direct but longer channel of religion was open to all and fitted for all, whereas but few could bear, not even himself, that of Initiation. I am not here referring to modern ideas of Initiation, as such have reference simply to extended psychic knowledge; but I wished to clarify the judgment conveyed in Mr. Mead's review of St. Martin's Life, that the school of Pasqualez was such as he infers. I do not think that 'vulgar curiosity' can enter into the question at all, as it must be a sentiment unknown to serious searchers in such region; but there is certainly much more known than is suspected, and which may be found when students study other sources besides Commentaries on Commentaries, such being the usual sources of information; neither, be it observed, is information to be discovered accurately by supposed access to any 'astral' libraries. If Boehme received all his real knowledge, as everyone else must eventually, out of *one book*, and St. Martin knew that so well, he was more than willing, and joyfully able, to receive such as *Shruti* (*i.e.*, truly revealed knowledge), and he strongly recommended such course to others; so that man, by *faith in truth*, becomes practically initiated in spirit and ready for the fuller knowledge to be revealed at death, whereas the full Initiate attains it during life, but few can bear it, so but few 'enter into the promised land' while in the flesh, though many may hover as scouts about its borders. But St. Martin knew the difference and advised the life of faith, rather than that of the scouts, which is but of sense, and has, perhaps, hidden dangers that to the weaker ones are unsurmountable.

When St. Martin refers to 'orders of regeneration,' he is putting, in mystic terms, a psychical process, with which he was well acquainted, such having its analogies in complete correspondence on other planes—therefore expressed in other terminology. The word 'astral,' which for some reason seems to be obnoxious to some writers, was really first used by Paracelsus, and it was adopted by the Theosophical Society perhaps too hastily, as they by no means understand its full meaning, and it has been undoubtedly so often mis-used that the error is beginning to correct itself. But the words 'astral' and 'sidereal,' were not mis-used by the alchemists and old mystic writers, for the good reason that they did not use terms without a full knowledge of their just application. They were true mystics, and not gropers, who had a 'knowledge of the connected,' because they 'knew the connection.' To know the connection, in talking of the 'connected,' makes to my mind all the difference between an Initiate and one who is not, but having faith in the fact that such knowledge exists is the next best step, and such was the one taken by St. Martin as he mounts the

ladder himself, urging his readers to follow. His commentators veil him in mists, as Mr. Waite shows; he was lucid enough himself, though perhaps verbose somewhat. Mysticism is clear, but readers approach the subject with clouded eyes, and therefore they must be prepared to give time and thought before they can see the sun which is really shining before their veiled eyes.

The value of Mr. Waite's work, to my mind, consists largely in directing the reader to a study of St. Martin's own writings. It would be impossible for any reviewer 'to cover the whole field' of such writings in one volume. If he appeared to do so, and so deterred students from judging and thinking for themselves, then Mr. Waite's review would fall into the category which I condemn, that is, a commentary which induces readers to consider the work commented upon to be sufficiently considered. Hence it comes that the real writings of a seer may be so altogether lost in the 'obscurantism' of various and varied commentators that the value of the original thought itself is lost in the polemics of opposing views. Mr. Waite does 'summarise and paraphrase,' but only as a help in directing young students, but not, I am glad to say, as Mr. Mead seems to indicate, to condense and finish the matter without the reference to the original writings. This would be a misfortune, as, unhappily, it is the present fashion to present 'appreciations' and extracts of great writers, to the detriment of modern readers; the necessary consequence of which is that people have a vast mass of undigested material in their brains, and, a spiritual dyspepsia setting in, they feel unable to cope with anything serious; whereas, had they read one work by a great writer and seer, and left his commentators alone, they would be in a far better and more wholesome cerebral condition, and able to take much stronger food. I feel rather strongly on this subject, for it is to me one of prime importance, that students of mystic, or as it is termed, occult knowledge should nowadays direct their full attention more to the authorities *themselves* rather than to their commentators, *i.e.*, the commentators must never be (except in very rare cases) read in the same spirit and faith as should be the authorities, or rather I should say the original writers.

ISABEL DE STEIGER, F.T.S.

'THE REALITY OF IDEALISM.'

Mr. J. C. Kenworthy, in his very interesting address printed in a recent number of 'LIGHT,' expressed the belief that there must be a reality underlying the idealism of spiritual thought. I think this is a great truth; indeed, a fundamental truth, without the understanding of which all the so-called Spiritualism in the world amounts to very little, and accomplishes next to nothing.

This basic truth of pure Spiritualism may be expressed thus: Anyone sinking the animal will and desires entirely, and resigning himself unreservedly to the prompting of the spirit as given to those who seek it and are worthy of it through the ministry of pure and holy spirits,—he in fact who, obliterating the selfhood, lives to serve others,—will place himself on a plane altogether above that of the struggling humanity around him, *and on this plane everything that is necessary to his well-being will be supplied.*

Many would be inclined, no doubt, to 'write me down an ass' for making such a statement; but I believe it to be the absolute truth. To imagine that man, the supreme fruit of the universe, cannot exist without engaging in a deadly struggle for his daily bread is, to me, an utterly absurd idea.

For animal man it may be a necessary condition, but not for spiritual man—man with his higher qualities unfolded. 'I serve' (the Prince of Wales's motto) is the noblest ideal a true Spiritualist can hold, and if while thus engaged he has perfect faith and unshrinking trust in the spirit, nothing evil can befall him.

This is, I think, one of the truths taught by all the great spiritual teachers, and it also seems to me one of the axioms of the great law of affinity that, as we become more potent in our spiritual natures, we draw to ourselves all that we may require. If it were not so we should be living in a chaos instead of a universe.

Los Angeles, Cal., U.S.A.

A. K. VENNING.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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DISSOLVING VIEWS.

The Rev. W. F. Adeney, M.A., is Professor of New Testament History, &c., at New College, London, founded and maintained for the education of 'orthodox' young ministers. He has given us some sufficiently startling books on the Bible, and now in some respects surpasses these by his 'A century's Progress in Religious Life and Thought' (London: James Clarke and Co.).

The book is a thoroughly readable one, sketchy and obvious, but simple and useful as gathering together a great many scenes and impressions that may have been lost sight of, or that may have got out of focus. Mr. Adeney goes over the old ground—miles upon miles of it—apparently for the purpose of pointing out the little heaps of ruined finger-posts or forts. One might call it a book of the burial ground of defunct theologies. Though he only acts as a sort of showman, one can see which way he leans; and, all the more because he seems so calm and almost unconcerned, his rationalism is impressive, though he accomplishes certain automatic movements of reverence and deference to the venerable tombstones.

Describing generally the old century and its 'progress,' he chooses the word 'enlargement' as best indicating what it did for us: and the enlargement included enlargement of liberty and enlargement of knowledge. 'The enlargement of liberty marks the spirit of the thought of the century and the method of its thinking; the enlargement of knowledge the garnered harvest of its free inquiries.' Real freedom of thought he distinguishes from the so-called 'free-thought' which once meant only freedom from beliefs that went beyond the senses or demonstration. 'Real freedom of thought,' he says, 'is emancipation from the tyranny of dogma which rests on custom or officialism,' a good enough definition. Some of the old theologies 'were treasured as relics in the sanctuary, though some of them had become little better than dry bones fit for the crypt.' But we must not be tempted by this promising suggestion, as we set out to deal only with the chapter which specially concerns us,—the chapter on the Future Life.

Mr. Adeney here does his best to be mildly historical and non-committal, but he happily fails. One can quite easily see that he has parted company with the old horrors and terrors—and is clean. He begins with Paley, who, in his commercial and matter-of-fact way, 'reduced Christianity to a system of Utilitarian Ethics,' essentially British. It became what we may call a matter of high business, turning

upon rewards and punishments, and culminating in Binney's highly English problem, 'How to make the best of both worlds,' both as a cash transaction and as a deal in futures. But poetry and mysticism—with probably a touch of shame—gradually altered the outlook and restated the problem, and 'people came to perceive that the Gospel was more concerned with the restoration of degraded souls to their status of Divine sonship in a regeneration of life and character, than with an escape from pains and penalties.' Then, beyond this, Mr. Adeney does well to point to the fact that an awakening to social duties and present-day interests made of religion an inspiration for life rather than a preparation for death. And again, still beyond this, the introduction of common-sense (*i.e.*, the average and general sense of the reasonable and fitting) into religious and theological matters, strongly, though not obtrusively, tended to make all things new.

In the process of emancipation from past authority to present-day sense, many somewhat painful stages were passed. One of these is memorably represented by the fate of Maurice, who was accused of denying everlasting punishments, and was even suspected of teaching that all wicked and impenitent men would be restored in the Unseen: 'but he was careful to show that he taught nothing of the kind.' For this offence he was turned out of the chair of Theology at King's College, the Principal not permitting him to complete the course on which he was engaged. This was in 1853. What a change! In 1878 Canon Farrar thundered Sunday after Sunday, from the pulpit of Westminster Abbey, against this very doctrine: and to-day very few men indeed, amongst those we need take account of, believe the doctrine for the denial of which Maurice suffered 'as a leper.'

Under the pressure of this doctrine, good men have tried their hands at various expedients, one of the most noticeable of which has long been known as 'Conditional Immortality.' But this did not save those who favoured it from the penalty of the denial of everlasting punishment. The merciless Briton did not intend to let 'the lost' off if he could help it, even by the merciful expedient of extinction. Notwithstanding the acceptance of the notion of 'Conditional Immortality' by many able men, it is probably itself destined to unconditional mortality. It is manifestly arbitrary, and is altogether out of step with science, which is increasingly less inclined to admit an act of belief as a factor in the making an animal immortal. The human animal is naturally immortal or it is not, as to its life principle. If it is, it will persist: if it is not, no magic rite and no supernatural belief can make it different: at all events, so says science—and sense.

Mr. Adeney finishes with a glance at the old belief in the resurrection of the body and 'The last day.' Poor old melodrama! How utterly it is played out! This 'orthodox' professor picks it up and drops it like an emptied sawdust doll. Instead of it, we have this sensible deliverance: 'It has come to be taught and believed either that the judgment of every soul takes place at the moment of death; or, as it is thought to be set forth in the Johannine version of our Lord's language on the subject, that it is already going on during this life, a continuous working out its results by constant laws of the spiritual world.' Mr. Adeney here accurately indicates the changed thought: but what a revolution it describes!

In like manner, the resurrection of the body has been surrendered. 'When an enlightened imagination is set to work to make out what this would involve, it becomes simply impossible of acceptance.' Of course. But there never was a Spiritualist who was encumbered by it. The poorest Spiritualist knows that the physical body is not essential to the higher life of the spirit-self: and that the

substance of the spirit-self is higher than the dust and ashes of the body. This, Mr. Adeney has apparently not grasped; for this Chapter on 'The Future' ends with the extremely feeble remark that 'it is not denied that this future life may have some kind of bodily clothing.' O no, Mr. Adeney, the liberated songster needs no cage.

OLD-TIME EXPERIENCES.

(Continued from page 298.)

William Eddy had a farm at Ancora, New Jersey, in 1876, when I first saw him. He had the appearance of a plain, hard-working farmer, which, in fact, he was. He gave séances three or four evenings a week, the sitters being to a large extent Spiritualists of the farmer class residing in the neighbourhood, most of whom were friends and 'dead-heads.' The séance-room was a wooden, barn-like place, with a low stage or platform at one end, on which stood the curtained cabinet. The spirits walked about on this platform, occasionally coming down into the open space that lay between it and the sitters. The light was very poor and unsatisfactory; nevertheless I saw, and easily identified, most of the cabinet spirits described and depicted in Colonel Olcott's interesting work, 'People from the Other World'; but the terrible 'Witch of the Mountain' had become much younger than pictured in that book, though she had lost none of her fury. At the time of my visit, William Eddy had got into some dispute with his non-Spiritualist neighbours, and the witch cursed these 'enemies' in a very whole-souled fashion. To see her striding about the platform, wildly gesticulating, with bare arms and dishevelled hair, and screaming blood-curdling curses on anyone who would injure William, produced quite a 'creepy' sensation.

One evening the husband of a lady sitting near me came out of the cabinet, but was unable to speak, or to allow his widow to approach him; the lady was nearsighted, and after the séance she showed me a photograph of her husband, and asked me if the spirit was like it. I said there was a strong resemblance, but that the spirit face had deeply marked lines running from the side of the nose round the mouth, which were absent in the photograph. 'Oh, I am so glad to hear that,' said the lady, 'for my husband had very characteristic lines such as you describe, but the stupid photographer painted them out in his portrait. Another evening, a little old lady, dressed in the fashion of a couple of centuries ago, came from the cabinet, down among the sitters, and going up to a very fat woman of middle age, made a curtsy and said, 'Let us dance, my dear'; and for several minutes the spirit and the mortal danced opposite each other in the middle of the open space; then the fat woman sank exhausted into her chair, and the spirit gave another curtsy, said, 'Thank you, my dear,' and tripped gaily back to the cabinet. It was a curious sight: the spare, white-haired 'spirit' in antique costume, nimbly executing her 'steps' with dainty precision, and the adipose mortal jumping up and down about as gracefully as an animated bolster. When she had recovered her breath the fat woman told us that this spirit claimed to be an ancestress of hers, and frequently came for a dance.

At the conclusion of the first of these séances I attended, I had a chat with a farmer who, with his wife and daughter, had driven some twenty miles to attend it; a girl spirit had come out and down, and had held some minutes' whispered conversation with each of them in succession, remaining clasped in their arms. It was the first time I had seen anything of the kind, and I asked the farmer if he were certain the spirit girl was really his daughter, as she claimed to be, adding some platitudes about investigation by men of science. 'Wall,' said he, 'if any man of science was to come and tell me that's not our Carrie, I'd wipe the floor with him, you bet your life!' It strikes me that Spiritualism would be a good deal more respected if Spiritualists in general adopted that kind of 'attitude.'

Webster Eddy sometimes gave a séance after William's. Two chairs were put side by side across an angle of the

room, facing outward, and a tambourine and bell were placed on the floor behind them. On one of these chairs Webster took his seat, while I seated myself on the other; and a blanket was then stretched from wall to wall across the angle, passing in front of us, and under our chins, so that our heads were free; and Webster and I then clasped hands. The light in the room remained full on. Presently out of the little angular space behind us came hands and naked arms, several at a time, which passed over our shoulders or heads, patting or stroking our hair and faces, or shaking the tambourine and ringing the bell in front of us—always moving very rapidly. Most, but not all, of the hands and arms were dark-skinned, and they were those of young persons. By twisting my head round as far as I could, I saw that these arms came from below, but I could see no shoulders, only arms, which seemed to be unnaturally long. After this, the blanket was loosened by an assistant, who placed on my knees a solid iron ring some six inches in diameter and half an inch thick (which, of course, I thoroughly examined); and when I had again grasped Webster's hands, the blanket was once more fastened up under our chins. Webster then said, 'Please put the ring on this gentleman's arm,' and after about half a minute the ring was taken from my knee, and I felt it hanging on my forearm. I kept tight hold of Webster's hands until the blanket was taken down, and I saw that the ring was really on my arm, although I had not let go of Webster's hands for the fraction of a second.

Like all mediums, the three Eddy Brothers and Mrs. Hontoon, their sister, were liable to 'moods,' and at times 'difficult,' but I never found William or Webster (whom only I saw) disobliging and surly, as they were sometimes described. The spirits forced William to give séances; if he did not thus let off steam, as it were, he had epileptic fits, which he believed were inflicted on him by the spirits as a punishment. But if a gentleman I knew in New York told me truly, the public saw only a small portion of the phenomena occurring in the presence of members of this remarkable family, for it was at night, while they slept, that the strangest things happened. My friend, a retired Government official, who occupied himself with occultism, told me that on one occasion he had slept, or had tried to sleep, in the room with William and Horatio. Nothing happened until the brothers had fallen asleep, which they did very quickly, but then the racket began. The door opened and Indians trooped in—braves, squaws and papooses. They examined and pulled about everything, including the clothes my friend had taken off for the night. They sat on the table and on the beds. They quarrelled and fought, tumbling over each other in the passage, up the stairs, and in the room overhead. The Eddy brothers slept calmly through it all, and the squaws sat chatting on their beds, looking at them. The spirits did not notice my friend for some time; when they discovered him, they came on tip-toe and peered into his eyes, frowning or grinning, putting their faces close to his. He told me that he would not for anything have missed the experience of that night, but that nothing would induce him to repeat it. My friend had frequently attended the séances of both of the brothers, and he was surprised that none of the usual 'cabinet spirits' put in an appearance on that occasion. All the Indians that came were strangers to him, and they looked and acted 'real wild,' just as 'untutored' Indian spirits might be expected to behave if in their astral wanderings they had accidentally come upon two white men, and were filled with surprise and curiosity. Does not this look as if a medium is surrounded by a kind of psychic 'field,' into which spirits are liable to stray, and in which they take on earth conditions, much as moths and beetles that at night chance to come into the luminous 'field' of a lamp become visible to us?

'CHRONOS.'

(To be continued.)

A SUGGESTIVE THOUGHT. 'If one-half the pains taken to explain away the facts and ridicule the subject out of court had been taken to substantiate them and make life mortal conform to them, the world would to-day be in complete knowledge of the continuity of life beyond the grave, and of the ethics accompanying the revelations made.' 'Light of Truth.'

THE GERMAN PSYCHICAL JOURNALS.

There is a great deal of interesting reading in the June number of the 'Psychische Studien.' Among other articles is one contributed by the Editor, Dr. Maier, who, after some appreciatory remarks, gives a translation of the account published in 'LIGHT,' some months ago, of the Princess Karadjja's mediumship, as narrated by herself.

Herr Walther gives the concluding portion of an article entitled 'On the Psychic Power of Woman.' 'Psychic power' here means powers of the mind rather than what are usually known as psychic powers amongst Spiritualists, and Herr Walther endeavours to prove that in such powers woman is in no wise inferior to man. He acknowledges, however, that the assertion often made that women have not, as a rule, left behind them many works of genius, either in literature or art, of abiding interest, is not without foundation; but he endeavours to account for this fact partly from the superficial education which women usually receive, and partly by reason of the prejudice prevailing against their entering into competition with man in the higher branches of productive knowledge. With regard to the first, he writes:—

'Our women, where they are at all cultured, are taught a little music, a little art, a few languages, a little here and a little there, but nothing thoroughly, such as men have been instructed in for ages.'

Such a state of things is, however, becoming much changed, and the results are shown by the high degrees taken by women in mathematics and other branches of science formerly almost closed to them. He writes:—

'Withal I will only say that we men need not be too proud of our works of genius, and that we are not at all justified in denying to woman the power of production, because hitherto she has not left to the world so many masterpieces as man. Here and there these, however, have appeared, and received the honour they merited. I recall to mind the poetesses and philosophers of antiquity. Who has not heard of a Sappho, an Aspasia, a Hypatia, or a Roswitha? And rulers, such as Queen Elizabeth of England, Maria Teresa and Katherine the Second are in nowise behind those of the male sex in power of mind and ability to govern.'

'But in this place we should especially note the numerous seeresses and prophetesses both of ancient and present times; from a Deborah and Veleda down to the Seeress of Prevorst and Madame Blavatsky. These all were eminently adapted to a career in which the *productive soul-powers of woman* are inherently shown.'

In the concluding paragraph he writes:—

'The genius of man must naturally be of a different kind from that of woman, even from the difference in their physical powers, but in both talent and genius there is little difference in the sexes.'

There is much worth consideration in this paper, which I have only been able briefly to touch upon.

Another interesting paper is by G. A. Reuth, and entitled 'The Moment of Death—a Psycho-Physiological Study.' The writer endeavours to prove, principally from the researches of some French *savants*, whose names are given, that the process of death, so far from being a painful one, is usually not only free from pain but accompanied by peaceful and pleasant sensations. The experiences collected by these gentlemen are mostly from accounts given by persons who have been recalled to life when apparently dead. Among these are some rescued from drowning, and several instances of persons falling from precipices, without being actually killed; one of these was Mr. Whymper, the well-known Alpine climber, who fell once from a great height and narrates his sensations, utterly devoid of pain or even of terror, as he bounded from rock to rock.

The writer thus concludes:—

'Generally the death struggle is really devoid of pain. The dying person seldom complains, and even when apparently fully conscious, he lives more in the past than in the present. The peace which appears to those around to be the result of extraordinary will-power, is really a sign of absence of feeling. "Had I the power to hold a pen," murmured W. Hunter, a few moments before he died, "I would use it to express how easy and pleasant it is to die."

In the 'Uebersinnliche Welt' for this month Max Seiling supplies an account of 'Mysterious Phenomena,' not given at first-hand, but which have been related to him by persons of honour and trustworthiness. Most of these are from a

Mr. Helstone, with whom he had become intimately acquainted. This gentleman had spent some time in Dutch Guiana, and the phenomena mentioned are those he witnessed, as occurring with the natives, some of which much resemble the performances of the Aissauas.

The concluding story is, however, of quite a different character, and, as I think it will interest those who like to believe, as I do, in the probability of our meeting our faithful and dear four-footed friends in another sphere, I will give a translation. Herr Seiling writes:—

'As an appendix to the last case* I will give an account of the apparition of a dog, which was told me in a letter by Frau M. E., a lady friend of mine. Frau M. E. writes on January 12th, 1901: "In December last, I heard several times in the night a sound as though, close to my bed—where a night lamp burns—a dog were shaking his ears. I mentioned this to my new housemaid, a healthy girl of seventeen, who said she had heard the same sound while sitting at work in the same room in the day time. Leni, a child five years of age, heard it as well and asked, "Is there a dog in the room?" On the morning of Christmas Eve, while I was in the salon, decorating the Christmas tree, I heard as though a dog were racing from the next room into the salon and it seemed to run straight through it to the farthest corner. I heard the claws of its feet rattling on the bare floor, and, as it settled itself in the corner after its race, the claws made their characteristic sound. I examined the corner, thinking it might have been a large rat, but nothing was to be seen. While I continued to dress the tree, I suddenly saw a big grey animal scamper joyfully about. I called out, "Is it you, Mieke?" (our cat is a black and white one), and I looked more attentively, but the animal had suddenly disappeared. Immediately afterwards the cook came in and cried out, "Can Mohrchen be still thinking of us?—this was the name of my dog, who died a year and nine months before—he was so fond of the Christmas tree, and always ate the sweets which fell from it." I answered, "I believe he really was here and had paid you a visit in the kitchen and made you think of him." The cook had been remarkably fond of the little animal. On the evening of his death (the dog died at a hospital for sick animals), I heard and felt under my bed as though the animal (as his custom was) was rubbing his back against the wire spring mattress. Only when I had called out, "Mohr, be off!" it struck me that he was no longer alive. The following night the same thing was perceptible, only weaker. A fortnight later I went away for several months, and now reside in another house. Is it possible that a dog can sometimes materialise? Can it find out the new abode? Can it recognise the festival time? Can it still love? How many ridges are here!"

'To the questions here put by Frau M. E. I would remark that in the materialisation of an animal—as has often been confirmed—the presence of a medium is to be regarded as necessary.'

M. T.

PSYCHIC PHOTOGRAPHY IN PORTUGAL.

I trust that your readers will be interested in some psychic phenomena which have come under my observation in Lisbon; premising that the person who has the honour of addressing you ought to be somewhat familiar to you, through the reference made by Professor A. Alexander, of Rio de Janeiro, in various communications read at the London Spiritualist Congress in the year 1898, during my stay in Brazil.

Of the phenomena to which I refer I will mention one which I think is of great interest. A short time back, at a sitting with a photographer, the photo of a female spirit was twice taken. In the first instance the body appeared without a head, with hands tied, and in a kneeling and bent-forward position. In the second the production was the same, only this time the body had a head, of very delicate and perfect physiognomy, and was in a standing position, robed in white, such as the robes worn by people of old when sentenced to execution. At the same sitting those present heard as if a pair of scissors were clipping the hair and a piece of very fair hair was found on the floor. Of this hair I have some in my possession. This spirit signs itself 'Kate,' but the ladies who preserved these objects have never been able to discover who this 'Kate' might have been.

I, after having studied the matter for a short time, have come to the conclusion that it may have some relation to Catherine, Queen of England, who was beheaded.

In any case, I shall be visiting England shortly, and shall then be able to show you the photos and hair; with other objects produced at other different sittings which were attended by many trustworthy persons, among whom was the present Portuguese Minister at Rio de Janeiro.

Lisbon, June 24th.

EDWARD SILVA.

* Which narrated the apparition of a stag.—M. T.

SPIRITUALISM IN THE 'REFEREE.'

The following is cut from the columns of the 'Referee' of June 23rd, and is interesting as being the view of one who is not only one of our most able and popular writers and dramatists, but one who has in course of his work as both—from 'Mary Jane Married' down to 'Mustard and Cress' (and very much more)—shown himself to be a man of distinctly broad and open mind, and of the kindest sympathies. I need hardly say I refer to 'Dagonet'—otherwise G. R. Sims, Esq. :—

'I have read with great interest our correspondence on Spiritualism, but I shall never be converted to a belief in the active interference of the dead in mundane affairs. All the manifestations recorded as proof of the visits of spirits to earth are characteristic of the conjurer's entertainment. If spirits do and can come to us, some of them at least could attain to the sublime, and lift this reappearance after death from surroundings that incline towards the ridiculous.

'I would humbly argue that if the dead are allowed by the Divine Power to visit the earth, they would occasionally be employed on some great and noble work. That a belief in Spiritualism gives comfort to some I have no doubt. The idea that our dead are looking down on us has brought solace to thousands of aching hearts. You can always comfort yourself with an idea. Millions of human beings go through life sustained by the "idea" of a future existence. But that the dead rap at tables, write on slates, throw flowers, bang tambourines, ring bells, and knock furniture over seems to me a very low ideal of spirit life.

'Can the spirits leave Heaven—where, as a rule, we picture them—of their own free will, or have they to obtain leave of absence? In the former case, why don't they stay longer? Why do they do so little and vanish so suddenly? Retaining, as they *must* do in order to answer questions and visit friends, a knowledge of their earthly life and ties, they would surely stay with their dear ones as long as possible. And not only that, but they would choose a private interview rather than a public performance. In the latter case—the necessity of obtaining permission—why is the permission granted to so few? Why is the privilege of an evening out limited to a small number of spirits who only attend at the bidding of professional spirit raisers?

'I have an open mind, but nothing that has yet been written concerning Spiritualism has altered my opinion that if these manifestations are genuine spirit appearances, then death, instead of being a tragedy, is a farce; a future existence, instead of being a purification, is a degradation. We are taught by our Faith that beyond the tomb is eternal peace. If we believe in this spirit manifestation, then upon the tomb of the dead friend let us write: "After life's fitful fever he sleeps well, but he is liable at any moment to be called to earth to rap tables and play the tambourine." Think the whole thing out logically, and then, if you can, say that Spiritualism is consistent with respect for the dead or a belief in the heavenly peace of the soul redeemed.'

This may or may not have already been brought to your notice. Either way I think it may be possibly interesting, to some extent, to have, in reply to it, the view of a comparative novice in the subject of Spiritualism, and one who is no student or scientist, but a very ordinary person indeed.

It seems to me more and more, as I go on, that the very people who have the mental capacity do not stop to think. Thus we find 'Dagonet' picturing the spirits of those who have left earth life, as having gone direct to Heaven, and suggesting that all beyond the tomb is eternal peace. Does it not seem equally possible to 'Dagonet' that, while beyond the tomb is no doubt eternity, the peace portion of it may be a matter very much deferred indeed? and that the peace (or reverse of it) in the after-life is of our own making, and depends upon the kind of life we have lived here on earth? I say that until all this has 'been put straight' by ourselves—by means of atonement, good work in the spirit-life, and the earnest desire to go forward—there is no more of the peaceful and angelic over there than there was here. 'After life's fitful fever he sleeps well,' is (and one is truly sorry to have to feel it is so) probably quite a mistake in very many cases.

Our earth-body remains dead and still, underground, it is true, and so far it may be called, if we choose, 'in rest' and 'sleep.' But as that earth-body is but the outer garment we wear but shall then have left off for ever, these words are not applicable. Apart, however, from that body

or outer garment, we live on and live more than ever. But although there is hope for all we must not suppose we go direct from the body to peace even, of necessity; much less to Heaven. How nearly we approach either—then or afterwards—depends upon ourselves. But once we progress it is Heavenwards, sphere by sphere.

As to communication between spirit and mortal, and identity, none of us need have the slightest doubt about the possibility of either or both. Some can and do 'attain to the sublime' and so do 'great and noble work,' if only in impressing us in such a way as to better our lives here, and so render us fitter for the Hereafter. In the case of others, however, it cannot be denied that the results certainly do 'incline towards the ridiculous.' The choice lies with ourselves. Like attracts like, and let us remember that those passed away from earth retain (at all events until they progress in the spirit) all the qualities—good or bad or indifferent—they possessed on earth. Simply, they have left their bodies or outer garments buried in the ground. If we seek communication with a due sense of reverence towards our Maker, as we *should* do (if we do not), in our places of worship, the result is to attract to us spirits anxious and able to guide and uplift us, and who, by this, further their own progress in the spheres. It is work set them to do, and with this mutual purpose in view. If, on the contrary, we approach the matter with levity or from motives of curiosity, ridicule, or mere entertainment, we shall attract the frivolous or even debasing among spirits—spirits who have made no headway—who have realised no change, nor seen a 'Kindly Light' since they left the earth-body. Quite apart from 'the bidding of professional spirit raisers,' this is proved in many thousands of home circles to-day; and the secret of the good results lies in the words, 'Where two or three are gathered together in My Name there will I be in their midst.' No need is there in such case for the phenomena of 'raps at tables, or writing on slates, or throwing flowers, banging tambourines, ringing bells, or knocking furniture over.' These are, however, not without their purpose. They are object lessons, and appeal forcibly to the dull and the sceptic, as the banging of the drum of the sometimes discordant band of the 'Salvation Army' appeals to people whom ordinary Divine Service or discourse would fail to impress. It is possible for earthly or low-minded people to sit with a low-minded, unreliable medium, and obtain results positively shocking to any right-minded person present. They would call this 'Spiritualism' and themselves 'Spiritualists.' Nothing could be further off the fact; nothing more damaging to a truly great Cause; *nothing better in the shape of a handle for the opponents of that great Cause*—how great and true all will know sooner or later, even 'Dagonet.'

It seems—and perhaps is—presumption on one's part to answer so well-known a writer as 'Dagonet,' especially when one remembers he is himself not only a very obscure person but one who until little more than a year ago had never known or thought anything whatever about the subject of Spiritualism. Still I hope 'Dagonet' may read what I have offered through you in shape of a reply.

'X. R. H.'

TO CORRESPONDENTS.

Communications from W. J. Colville, Helen Wilmans, 'An Old Correspondent,' R. H. Fryar, 'Astra,' A. K. Venning, Mrs. A. G., Dr. B., Arthur R., 'A.E.G.', and others, are of necessity held over for another issue.

AT HOME.—Captain and Madame Montague will be happy to see their friends in their new home, 3D, Hyde Park-mansions, on Sunday, July 14th, between 3 p.m. and 6 p.m.

TRANSITION.—The pioneer of Spiritualism in North Lancashire, Mr. Edward Foster, passed to spirit life in his seventy-sixth year on Sunday last, June 30th, from his residence, 57, Friargate, Preston. His body was interred in the Preston Cemetery on Wednesday, July 3rd. Mr. Foster was an ardent and devoted Spiritualist who made many sacrifices for the cause, and lost no opportunity of presenting its claims through the public Press in Preston at a time when the subject was very unpopular. Many friends will miss him here, but there will be many to give him a warm welcome on the other side.—B.

A DREAM, A DEATH, AND A VISION.

Writing in the 'Banner of Light' under the heading 'Over the House-Tops,' Mrs. J. Clegg Wright tells a remarkable story of a dream experience, its tragic fulfilment, and remarkable sequel. She says:—

'During the camp meeting season of 1899, Mr. Wright had closed his lectures at Haslett Park. We were visiting for a few days at the pleasant home of Mr. Champion, near Lansing, Michigan, before going to Montreal, Canada, where Mr. Wright was to speak. The night before we were to depart, we retired to rest as usual, but I was disturbed with a most distressing dream. I seemed to be on a railroad train coming into a strange station. My husband was on the train somewhere, but not with me. The train stopped and I got out and went into the station alone. I seemed to be looking for my baggage, when all at once there was great commotion. I was jostled by a crowd, and pushed along, until I found myself gazing at the track on which lay the mutilated remains of a man. The head and one arm were severed from the body. The face was so turned that I could not see it plainly. The crowd pushed me about in its eagerness to see the body.

'In the midst of this confusion I was awakened by Mr. Wright's voice calling out to me in a frightened way. At first I thought that I had made some noise in my sleep, and he was trying to waken me, but I soon discovered that he was held in some disagreeable dream himself. I awakened him with some difficulty, and asked him what he was dreaming, when, to my amazement, he rehearsed to me the identical dream that had been disturbing my own sleep. We commented upon the strangeness of our mutually dreaming the same dream, and straightway went to sleep again, only to be awakened soon after to the realisation that we had dreamed again the same unpleasant dream. Again sleep mocked us with the same scene until, rising unrefreshed next morning, we determined to delay our departure for a day. A day of pleasant visiting followed, which dispelled the vagaries of the dream altogether, and we took the next train for Montreal without misgiving.

'Nothing occurred during the journey worth repeating. We came into the station at Montreal without mishap, and I sat down to await Mr. Wright, who went out to find and forward our baggage to the place where we intended to stop. He had been gone but a moment, when a man dashed up to the telephone and called out: "Man killed on track two. Send Red Cross ambulance immediately."

'I simply leaped out of the station. To me there was but one man in the world just then, and he was my husband and no doubt lay dead on track two.

'I think a woman has a rare capacity for tormenting herself with imagination. While I was running to that awful spot where the dead man lay, I had canvassed the whole range of possibilities. I had mentally arranged the whole funeral, and gone through the agony of widowhood, and I thrust myself, more dead than alive, through the crowd that had collected, ready to identify the body as my husband's, when lo—I wonder that I did not fall dead on the spot, such was the convulsion of joy that shook my frame—I saw not my husband but an unknown man, evidently a labourer, lying dead in the identical position I had seen in my dream, the head and one arm cut off, his body motionless, the soul fled.

'I got back to the station just as Mr. Wright entered it at the other door. He had heard nothing of the accident, but when I told him about it, he wanted to go and see the body also. When we arrived there Mr. Wright saw the figure of his dream exactly as I had. We asked some questions of bystanders about the accident. It seemed that the man had been washing the windows of a train that stood on a switch, when a locomotive ran it down and he leaped to save himself and was killed instantly. As we walked away we talked to each other about the situation of a soul thus suddenly thrust into eternity. "It must find it difficult to realise it is not still in the body," we said.

Mr. Wright held that it might possibly remain unconscious of death for some time, until it was awakened to its situation by some other spirit, or circumstances, that would reveal the fact to it—and much more in this vein.

'We went on to the city and I concluded to lie down when we reached our rooms as I felt giddy and half sick.

'I did not disrobe but lay down, thinking to take a short nap. I had but closed my eyes when I heard the door of the room that I had locked, open and shut. I looked up. No one was there. I was about to close my eyes again when I became aware that a man stood looking at me from the foot of the bed. I rose up and turned toward him with the remark that he had mistaken the room, for I fancied him to be some one who had come into the room by mistake. He shook his head and smiled a little. "Don't be alarmed," he said, "I am the man who was killed on track two." He spoke in a musical voice with a strong French accent. I

looked at him critically. He was a man of small stature. He had a cap on his head, was dressed in rough clothes. A woollen shirt of blue was fastened by a scarlet cord at the neck. His hair was dark and wavy, and he had a thin beard on the chin. He went on talking. He humbly begged my pardon for intruding upon me. He wanted to thank me for the help we had given him.

"Why," said he, "I stood in the crowd right beside you. I was wondering who the dead man was when I heard you speak. I had asked several persons who was dead, but nobody paid any attention to me. You were the first whose voice spoke in words. I heard the others, but not what they said. It happened in this way. I saw the locomotive coming my way and knew it would run me down, so I sprang for the platform. I seemed to reach it and stand upon it. That I had fallen with fatal effect I did not realise. I did not know I was dead until you began asking questions, and somehow as you began to understand how it all happened, I came to know it was I who had been killed, or rather that my body had been robbed of its soul. I followed you and your husband here. I listened to all that he said. It has helped me so much. I thank him. Sometime, perhaps, I can help you both some way. I was a French Catholic. My wife and four children are left. Poor girl, whatever will she do? I would ask you to go and tell her what you know of the future and that you have seen me; but she would be frightened and not believe you. I will go to her now. Oh, if I could only make her understand, but she will not hear me when I speak. Perhaps I cannot hear when she speaks, but I can see her. She will weep—why? They have taken my body home. I can see it from here. That is strange. I did not know that I could see my wife from here. The children are at school. Poor girl! Oh, poor girl! She has fainted at the awful sight. I cannot stop, I must go to her, but I thank you. You have helped me out of darkness into light."

'There was a sort of jar, a commotion in the room. He was gone. I went to the door. It was still locked. I ran out into the hall. It was empty. I came back and lay down, but sleep was out of the question. The next day's paper told of the accident. He was French, left a wife and four children, and was dead when found. That was all it said. It did not occupy an inch of space in the paper. It was merely a casualty. Nobody cared about it but the wife and four children.

'Before such psychical problems as these science is dumb. Man is a child blind and almost helpless on the shore of a great world of spirits. What seer is there among us who can explain the foregoing? To some the door is open and the sky is clear.'

'FROM POVERTY TO POWER,
OR, THE REALISATION OF PERFECT PEACE.'

This book is written with deep earnestness, and the wish to help others to see and understand the nature of true prosperity and peace. Dealing first with the evils, or apparent evils, of life, and the possibility of attaining—to the extent of latent capacity—material success by right thinking, we are gradually led up to the highest and purest ideal of a perfectly selfless life. And a selfless life does not necessarily mean an uninteresting or aimless one, for:—

'Where there is sterling faith and uncompromising purity, there is health, there is success, there is power. In such a one, disease, failure, and even disaster can find no lodgment, for there is nothing on which they can feed.

'For physical conditions are largely determined by mental states, and to this truth the scientific world is rapidly being drawn. The old materialistic belief that a man is what his body makes him is passing away, and is being replaced by the inspiring thought that he is superior to his body, and that his body is what he makes it by the power of thought. Men everywhere are ceasing to believe that a man is despairing because he is dyspeptic, and are coming to understand that he is dyspeptic because he is despairing, and in the near future the fact that all disease has its origin in the mind will become common knowledge.'

Philosophers of old all taught that right living and right thinking tended to length of days. And in India, so long ago that it has now become merely a tradition, there lived 'a school of philosophers who led a life of such absolute purity and simplicity that they commonly reached the age of one hundred and fifty years, and to fall sick was looked upon by them as an unpardonable disgrace, for it was considered a violation of law.'

From considering the conditions of this life and the power

* London and New York: L. N. Fowler & Co. Bath, England: James Allen. Price 3s.

of thought thereon, we are gradually led up to the highest ideal of absolute spiritual perfection, and :—

'If you will enter into this faith you will not need to trouble about your future success or failure, and success will come. You will not need to become anxious about results, but will work joyfully and peacefully, knowing that right thoughts and right efforts will inevitably bring about right results.'

The 'Foreword' or Introduction, as it is usually named, gives the author's reasons for writing the book, and he tells us that, seeing the sorrow and suffering there is in life, he searched for the cause, first in outward circumstances and environments and then within, and as the result of this meditation, he says :—

'Then I dreamed of writing a book which should help men and women, whether rich or poor, learned or unlearned, worldly or unworldly, to find within themselves the source of all success, all happiness, all accomplishment, all Truth. And the dream remained with me and at last became substantial; and now I send it forth into the world on its mission of healing and blessedness, knowing that it cannot fail to reach the homes and hearts of those who are waiting and ready to receive it.'

A.S.W.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Reincarnation.

SIR.—Your correspondent who signs himself 'Truth of Good,' states in his comment on my inquiries that the fading away of evil spirits, as recorded by Swedenborg, &c., is 'by no means evidence of the truth of the incarnation theory.' Then he finishes by saying, 'Let us understand incarnation before we pretend to know of reincarnation.' Writing as a spirit incarnated in the mortal form to other spirits incarnated in mortal forms, I venture to assume that every being now living on earth is in the condition known as incarnation, and that reincarnation from the same standpoint means a being who has once lived on earth as a mortal, and having passed through the state called death has again been born of a woman and again lived a mortal career. This is what is generally understood in regard to incarnation and reincarnation. As to the denial of evidence by 'Truth of Good,' inductive reasoning clearly indicates, not only the possibility but the extreme probability, that the fading away or dying out by the organised being may be that, after descending through all the lower states, the disorganised being may again become reorganised in form and concreted principles. For the secrets of 'The Creator' are not all divulged to the created and it is but speculation to say in what manner God disposes of His own. One thing is certain, there is heavy punishment for spirits who do evil as spirits, and it is also clear that such become extinct if they do not by their own efforts amend their ways. My faith in the truth of Swedenborg's revelations is based on my own personal experiences, for I have left the body and been taken to the spirit spheres, have had spiritual combats with powerful sorcerers, have had all evil worked upon me and averted from me, seen mighty angels and debased spirits, and have now drawn attention to the question of reincarnation because of the utterly untrustworthy statements put forward by Theosophists as to *reincarnation being a necessity.*

Mr. G. W. Guyenette states, in quoting Mr. Leadbeater, 'When the separation of the principles is complete, the astral life of the person is over, and he passes into the devachanic condition,' leaving an astral shell behind (as the soul leaves the mortal form, it is presumed), which may become inhabited by elementals (presumably a spirit, not born of a woman). Evidently Mr. Guyenette believes this to be the natural and consequently desirable order of things, and this is where we join issue. Swedenborg says the Universe is in the form of a man, and the Universe is God; that various types of men dwell in various parts and that each man is a prototype of God, made after the likeness of His own image. This being so, it is clearly evident that the highest form of beneficence to mankind from God is to have Being in organised form; a concreted of the principles and faculties which induces the form, the beauty or foulness of such form being entirely governed by the use made of principles and faculties while in the body or as a spirit. Each organised being has a conscience which is the true guide and key to the understanding of the great principles. There are three primal principles which embrace all the rest, viz., Justice, Love, and Truth. The right conduct of these principles during the life on earth determines the status of

spirits, their ultimate being angelhood, but as many fail to become angels, it is necessary to know the reasons, so that persons may be warned and so avoid snares laid for them in this world and the next.

Swedenborg states that the sanctity of Heaven is based on the sacred marriage state here on earth, and that the true angel is the perfectly mated male and female spirit, who together form one complete angel; that the true marriage here is ever perpetuated in spirit, which ultimately constitutes angelhood, but that the many evil conditions of spirits, in their circumstances, excite disgust to angels. It is too well-known that the mixed condition of spirit communications here is due to these evil spirits obtaining opportunities to make mortals do wrong for the purpose of claiming them as their slaves, in the next stage of existence. It is to me an idle subterfuge to put forward 'elemental spirits' as being the evil ones. There are too many human spirits requiring opportunities for them to give place to elementals, and Mr. Guyenette may find himself undeceived by sad experience when he gets to the other side, as Mr. Stead's 'Julia' did, who clearly shows in her later communications that her earlier beliefs as a spirit had to be considerably modified by her experiences. I have read considerably on the subject of spirit communication and know well that my own practical experience (not garbled imaginings culled from others' experiences) places me in a position to state facts. Too much space would be occupied to retail here some of these, but I will mention that spirits have the power to assume any shape—vermin, animal, or human—and often do; that some are so punished, and that finally, if reincarnation is a fact—and reason says that that is the only solution—it is because they who have been reincarnated have become so for punishment by evil done as spirits. It is obvious that any deception, by way of excuse, would be put forward by these evil spirits; and the most familiar is that reincarnation is the natural law—instead of a punishment.

Boscombe.

W. H. EDWARDS.

Psychic Photography.

SIR.—In reply to your footnote to my recent letter on this subject kindly allow me to say that personally I should be pleased to give any assistance in my power, but as Spiritualists have been aware for the last thirty years that it is quite possible, under certain conditions, to photograph our spirit friends and are able to refer to the interesting records of 'The Chronicles of Spirit Photography,' by Miss Houghton, with over fifty illustrations, and also to 'The Veil Lifted,' by Mr. Glendinning, which latter describes the careful experiments carried out by the then leading photographic authority, Mr. Traill Taylor; therefore I consider it is the outside world—and not Spiritualists—that we should seek to convince. The verdict of a committee of Spiritualists would have no weight with non-Spiritualists.

Mr. J. N. Maskelyne, in an interview I recently had with him, after over an hour's examination of some sixty of my psychic photographs, some of them being relatives and friends, emphatically expressed his opinion that the question and evidence, being so important, should be investigated by a competent committee of independent experts. This will probably soon be brought about and good will of course result, for as to the facts, they are beyond doubt.

It was in the year 1861 that Mr. Mumler, of New York, obtained his first spirit photograph, and in 1867 a gentleman in Connecticut, at another photographer's, was surprised to find a bright figure developed on the plate and asked the meaning of such a thing. The artist explained that he did not know, and could only say that while taking the photograph he saw the woman there. 'For years he had taken such photographs and he could take them at any time by yielding to the control of the beings whom he believed to be spirits, but he wanted to have nothing to do with it nor have his name mixed up with Spiritualism in any form.' Let us hope he has grown wiser since and better appreciates his rare gift.

Mrs. Hardinge Britten has related how a promise given to her in London was redeemed in the United States by Beethoven appearing on the plate with her.

Mr. William Howitt obtained perfect and unmistakable photographs of two of his sons, who before passing over had promised to show themselves if possible.

The late editor of 'LIGHT,' Mr. Stainton Moses ('M.A., Oxon'), vouched for the fact that while sitting for his photograph by Mr. Hudson he saw clairvoyantly a spirit child, and the picture when finished proved that he was correct. 'So clear was my vision,' he said, 'so sure was I of what would be found upon the plate, that I would have staked all my possessions on the result before I saw it.'

Dr. Alfred R. Wallace was cheered by his mother's face appearing by his own, and right up to the present time many a heart has been made glad by the loved ones proving spirit return through the photographic studio.

In September last, an aristocratic-looking old lady was photographed with me in London, but I failed to recognise

her. In November, I was in Canada, at the house of a newly-made friend—a very clever and intelligent man, but an agnostic, who laughed at the idea of Spiritualism being true. After dinner, in looking through a photographic album I identified one portrait as that of my old lady, and happening to have in my pocket the one taken in London, I passed it to him, saying, 'What do you think of that?' He replied, 'Good God! Blackwell, that is my mother.' So the truth was brought home to him from 3,000 miles away, and probably according to the plan prepared by the spirit friends. Recently acknowledging the receipt of a copy, he says: 'The likeness, which is very striking, was at once recognised by my sister. My mother when in the flesh always stated that when freed from the body the first place she would visit would be her old home across the water.'

Having myself photographed spirit forms, and having been 'taken' with the pattern of the wall paper behind me showing through my body (which was for the time being made transparent owing to a spirit trying to show itself), and all these with my own Kodak, I have the best of reasons for knowing the genuineness of spirit photography. Why anyone who believes in clairvoyance, materialisation, and communications from the surrounding spirit world should ever doubt this particular phase, surprises me.

Of course we are aware that imitation so-called spirit photographs have been produced, but the frauds can generally be easily detected, and they could not in any case be produced under the same conditions as those in my collection.

H. BLACKWELL.

Spirit People and Astrology.

SIR,—Having taken advantage of Mr. Alan Leo's offer of a test horoscope, I am prepared to bear witness that by his methods Mr. Leo is able to describe character and physical nature quite as well as the palmists I have come across.

I cannot admit on the evidence, however, that the planets and 'signs' really influence our fate, at all events in the direct manner astrology would make out. To my thinking, the aspect of the heavens at birth merely symbolises states of life: given a particular situation of the celestial bodies at nativity, you have a certain kind of existence. Still, beyond doubt, the cosmological environment, as distinguished from the terrestrial and social environment, and heredity, exercises an influence upon the human organism: and it may be that astrology is the path to the discovery, in terms of positive science, of its form and scope. I am anxious to know what 'the other side,' with their larger eyes than ours, have to tell of the subject. Perhaps some of your readers will be able to satisfy my curiosity.

J. M. P.

Floating or Levitation.

SIR,—Having read with much interest 'A. K. C.'s' letter on 'Floating or Levitation during Sleep,' I thought an experience of mine (twice repeated) might interest your readers. Sitting passive in a developing class at Salford Spiritual Church, I have felt that while my bodily form was at one side of the room, my spiritual form was floating over the sitters at the other side of the circle. I was not asleep and seemed to watch the spirit with much interest, but felt a great dread—a great anxiety—lest something should prevent the soul returning to the body. It was an unique but very painful experience—the dread being so intense as to prevent the perfect enjoyment of the aerial journey. Have any readers of 'LIGHT' had similar experiences?

KATE TAYLOR-ROBINSON.

Tweed Green House,
Whalley Range, Manchester.

A League of Investigators.

SIR,—I cordially support Mr. R. Harte's proposal to organise a league of investigators, the members of which should pledge themselves to sit regularly at the same hour and day every week. I would suggest that it need not be confined to circles, but include those who 'sit' by themselves. Some sensitives find a difficulty in discovering an ideal circle.

BASIL A. COCHRANE.

92, George-street, Portman Square.

Help Wanted.

SIR,—Will a mesmerist of strong personality, as a kind, generous action to suffering humanity, kindly give his service to help a poor working man, whose wife suffers from epilepsy and the craving for drink? Who will respond (letter first)? Address, 'Sale,' 15, Princes-street, Westminster, London.

A. J. S.

Mr. Kenworthy's Plan for Future Work.

SIR,—On Saturday, June 29th, at Argent's Coffee Rooms, King William-street, E.C., a number of friends were invited informally to meet Mr. John C. Kenworthy and to hear a statement made by him as to a plan for future work directed towards the moral and economic emancipation of the people.

Readers of 'LIGHT' will remember his admirable address before the Spiritualist Alliance, so there is no need here to repeat what he told us about his experiences and convictions beyond merely stating that Mr. Kenworthy is convinced that the time is ripe for Spiritualists and social reformers to draw together, and to do so in the spirit of Jesus and of the early Christians. He also believes that both in England and America it is possible to organise a spiritual Socialism which, while in no way interfering with existing organisations, either socialistic or spiritualistic, will interpenetrate these with a new spiritual power.

Mr. George Cole was elected as organising secretary for London, and he will be very glad to receive inquiries from the readers of 'LIGHT' with a view to introducing them to friends of the society about to be established for the purpose of carrying out Mr. Kenworthy's suggestions.

GEORGE COLE.

Pickford's, 27, King William-street, E.C.

SOCIETY WORK.

SOUTHALL.—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sundays, June 23rd and 30th, Mr. W. Millard gave us addresses on 'The Inner Divine Love,' and 'Serenity of Purpose and the Onward Life.'—E. B.

MERTHYR SOCIETY OF SPIRITUALISTS, MERTHYR TYDFIL, WALES.—The special services held in connection with this society at the Drill Hall last Sunday afternoon and evening were most successful. Mrs. Green, of Manchester, delivered two very fine addresses, and gave a number of clairvoyant descriptions to large audiences.—H.

THE SOUTH LONDON SPIRITUALIST MISSION.—This 'mission' will hold their first public meeting at Queen's Hall, No. 1, Queen's-road, Peckham, on Sunday next, July 7th, at 7 p.m. Several well-known speakers will deliver addresses. All sympathisers are cordially invited.—HERBERT E. BROWN, Hon. Sec., 107E, Queen's-road, Peckham, S.E.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. Ronald Brailey delivered an interesting address on 'Love: Its Infinity and Power,' and afterwards ably answered a number of questions on the spiritual aspect of our philosophy. This new departure was advised by Mr. Brailey, who rightly considers psychometry unsuitable for Sunday services. Next Sunday, at 7 p.m., Mr. J. A. White will give an address and clairvoyance.—N. RIST, President.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—On Sunday evening last Mrs. Boddington gave a good address, in the course of which she claimed that the 'Brotherhood of Man' is a fundamental principle of Spiritualism, and that the science of life concerning men and women must be of the greatest importance. Mr. Boddington also made a few remarks. Mr. Adams presided. On Sunday next the above church will be closed for the Annual Outing to Black Park, Ivor. Tickets, brake fare and tea inclusive, 3s. 6d., of H. Boddington, Secretary. On Tuesday, at 6.30 p.m., Band of Hope; and on Thursday, at 8.30 p.m., open seance will be held.—YULE.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, Mrs. M. H. Wallis delivered an eloquent and instructive inspirational address on 'The Compelling Power of Spiritualism,' giving a stirring and helpful explanation of the ennobling effect of Spiritualism upon the human heart and its great power in the unfoldment of the problems of life. Eight clairvoyant descriptions were clearly given, seven of which were readily recognised. Miss Samuel again favoured her hearers with a solo, 'The Three Singers,' which met with warm appreciation. Mr. W. T. Cooper presided. On Sunday next, at 7 p.m., Miss MacCreadie will give clairvoyance. Doors open at 6.30 p.m.—S. J. WARRE, Hon. Secretary, 2c, Hyde Park-mansions.

BLACKBURN.—On Saturday, June 29th, the ceremony of laying the foundation stone of the new Spiritualist Temple was conducted in the presence of a large number of the members and friends of the Blackburn Spiritualist Society. Numerous contributions towards the building fund were received, comprising cheques, notes, &c., £90 19s.; collection on the 'members' stone, £22 1s. 3d.; 'Lyceum' contribution, £38 3s. 7d.; proceeds from 'teas,' £8 6s. 3d.; and 'promises, not yet paid,' £7 17s.; total, £167 7s. 1d. Further contributions and promises have since come to hand which make up a grand total of £184 2s. Subscriptions will be thankfully received by Mr. J. T. Ward, of 72, Peter-street, Blackburn the president of the society.—R. WOLSTENHOLME.